The merits of Bacon as a writer have never been disputed, but whother we regard him as a private gentleman, a lawyer, a politician, or a philosopher, we encounter controverted points, by the treatment of which the value of any critical estimate must be determined. Did Bacon in his conduct conform to the obliga-tions of good faith and gratitude, or was he, in his behavior toward Essex, actuated by the meanest motives of self-advancement and derollet to loyalty and honor? On whose shoulders rests the larger share of blame for the long and desperate duel between him and Coke? Again, what answer has posterity given to the query which he left for its decision, whether, namely, he or Coke were the better lawyer? Had he any one beyond an insight that bore no fruit, and professions that were never practised, to deserve the name of statesman, or was he the very pattern of a sinuous, knee erocking, time-serving politician? Must not onscience have pricked him, even more sharply than it pricked his successor. Strafford, with the rankling confession, meliora probo, dete riors sequor? Upon all these inquiries, after a therough and candid review of the evidence, Dean Church pronounces distinctly against Bacon, and he does but echo the admissions of Mr. Ellis when he shows how small a share can be credited to the author of the " Novum Organum" in those astonishing conquests of science which have followed the application of the in-

ductive method to the field of physical research. It is a suggestive fact that none of his con-temporaries, whom long and harsh experience had made keen judges of character, would trust Bacon or advance him. The most adroit adulation and the most unscrupulous service could win only the scantiest and coldest recognition from Queen Elizabeth or from his kins men, Burisigh and Salisbury, who were, on the whole, the most upright and sagacious statesmen in the two reigns with which Bacon's life was coeval. It was only good-natured, careutterly worthless men like Buckingham, whom he found disposed to serve him, and it is note-worthy that his base betrayal of the one was made a pretext of his heartless abandonment by the other. Dean Church does not permit himself to be blinded by the pleas with which the advocates of Bacon have sought to extenuate his conduct in permitting himself to be made the most efficient tool in the hands of his protector's enemies. He admits that "till the last great moment of Essex's trial there is a good deal to be said for Bason," but " the crisis came which showed the man, and threw light on all that had passed before, when he let himself be picked out" for the very reason that his intimacy with the accused would render his thrusts more deadly, and acquitted himself with baleful energy in the task of bringing home the espital charge to his best friend. We are reminded that in his "Apology" he does not even pretend that he "asked to be excused from the terrible office." or "flinched" from acting as the "minister of vengeance." This biographer acknowledges that Bacon had his public duty, which may have compalied him to stand event from Faver. compelled him to stand apart from Essex; but it was, he says, no part of his public duty to accept the ungrateful rôle of accuser, and in his friend's direct need to drive home artful strokes that would make his ruin certain. The Bacon "sacrificed his friend and his own bonor." and Dean Church might have added that the view of his own interest proved a mistaken one. They who profited by his perfidy despised him or neglected him; while who can doubt that, had he clung devotedly to his bene-factor in adversity, Elizabeth, who in her short remaining term of life never forgave the enemies or forgot the friends of Essex, would have given him preferment which would have saved him from the straits that tainted and relaxed his character, and which would have thus ena-

hied him to become what nature meant him

for, a good as well as a great man. The rivalry between Bacon and Sir Edward Coke ran through the whole of the former's public life, and was marked by not a few rude lisions and abrupt vicissitudes. There is reason to believe that Bacon was acknowledged by his brethren of the bar to be much the more skilful and persuasive advocate, and it is equally certain that Coke was deemed by far ster lawyer. The latter's advancement was much more early and rapid. He became Attorney-General in 1594, whereas Bacon, notwithstanding the strenuous support of Essex. was only made Queen's Counsel. Notwithstanding Bacon's refinement and singular power of ingratiation, he was distanced by his rival in love as well as war, for al-though Essex did his best to win for Bacon a rich wife, the young widow of Sir Chris topher Hatton, she accepted Coke instead. In 1606 Coke was made Chief Justice of the Common Pleas, yet Bacon, instead of gaining the place left vacant by his competitor's promotion was put off, after a year's delay, with the inferior post of Solicitor-General. Harassed, as he always was, by debts, he was giad, about the same date, to marry an Alderman's daughter, who had some money and a disagreeable mother. Thus far Bacon had been altogether outstripped by Coke, but luck changed after the death of Salisbury in 1612, when all power at court fell into the hands of despicable favorites like Carr and Villiers. It was through Carr that Bacon, at the age of fifty-two, became Attorney-General, and contrived at the same time to deal a covert blow at Coke by causing his promotion from the Common Pleas to the King's Beach, a place of more dignity, but less lucrative and less politically important, and therefore most reluctantly accepted by Coke. Four years afterward (1616), through Villiers, Bacon gave his rival a thrust which seemed certain to permanently disable him, for, in a decree drawn up by the Attorney-General, in which des Coke's alleged errors of law, his deceit, contempt and slander of the Government, and turbulent carriage were malignly noted. the Chief Justice of the King's Beach was removed from office. It was a dear-bought victory, for Coke never rested until his venguance was glutted with the utter ruin of his enemy Within four years he had contrived to supplant Bacon in the favor of Villiers, and it is manifest that, but for the presence of Coke in the House of Commons. Bacon would have escaped the frightful degradation by which his li's was out hort and his name irremediably tarnished. Two centuries and a half have passed over.

yet posterity has not evinced that preference for the "Rules and Decisions" over Coke's "Re-ports" to which Bacon so confidently looked rward. It is within the truth to say that, for one modern lawyer who has read the former work, hundreds have profited by the latter. To this day Bacon's project of codifying the common law, which Coke scouted, though it has the common law, which coke scouted though it has the common law, which coke scouted though it has the common law, which coke scouted in Parliament, the common law, and common law, which coke scouted in Parliament, the common law c

probable that if the scheme were seriously mooted in Great Britain the principles laid down by Bacon would be adopted by the recent advocates of codification. It cannot be maintained that Bacon sained a more durable reputation by his statesmanship than by his achievements in jurisprudence. As Attorney-General and Lord Chancellor he was continually called upon to advise the King, and his counsels were often sound and sagacious, but ne was careful never to imperil his grasp upon the royal favor by pressing them against the interests or whims of James himself, or those of any powerful favorite. It is noted, too, by Dr. Church that even in his shrewd suggestions may be traced a disposition to rely on specious but false appearances, a desire, not so much to promote the real welfare of the people as to throw dust in its eyes. Bacon had, in fact, no sympathy with popular wants and claims: the opinions and the udgment of average men he despised, and he denounced what he termed the "malignity" of the commonalty. "I do not love," he says, "the word people," unknowing that they on whom he looked thus disdainfully would be-come his students and his judges in those "next ages" on which he counted for rehabilitation. "Good counsels given, submissive acquiescence in the worst actions," thus it is "Good counsels given, submissive that Dean Church sums up the final verdict upon Bason's statesmanship. It is not, therefore, true, though so much Dr. Church seems willing to concede, that Bacon had the courage of his opinions. He had the candor to avow, but not the boldness to persist in them. He would never accept responsibility that might entall a sacrifice. There is no doubt that Dr. Church is right in

rejecting the current impression that Bacon's fall was the result of a deep-laid conspiracy.

It was due partly to accident and partly to the

venomous avidity with which Coke seized upon the lever which chance drouped into his hand. When Parliament met in January, 1620, no man in England seemed more fortunate and more imprognable than the Lord Chancellor, who had been successively created Baron of Veru-lam and Viscount St. Alban's. So long as the impeachment proceedings undertaken by the House of Commons were aimed merely at the ity of certain oppressive monopolies, Bacon had little to fear, although was one of the incriminated officers. This is plain from the fact that the charges against the other referees were dropped, while no stress was laid upon them in the final attack on the Lord Chancellor. It was only when a committee was appointed to investigate abuses in courts of justice that Bacon fell into grave peril. At first he professed to courf inquiry, presuming, apparently, that his vindictive enemy in the House of Commons would prove unable to make the inquisition rigorous and scathing, or that his friends at court would in torvene betimes to shield him from punishment. But it soon became evident that Bacon would be made the scapegoat for the delinquencies of the whole judicial system, and that Buckingham meant to forsake him in his extremity, as he himself had forsaken Essex. Conclusive proof that the charges of corruption brought against him Bacon did not so much as try to answer them, but, to quote the words wrung from him in his humiliation, he "acknowledged corruption," not by any general admission of guilt, but "by a particular confession to every point."
"I beseech." he wrote, "your lordships, be to take from him the emblem of his high office, he said: "By the King's great favor I received the great seal; by my own great fault I have lost it." He had been unmerciful to Essex, to Raleigh, to Suffeik, and to Yelverton. and now for him there was no mercy. Coke the sentence passed upon him was hardly less ordered to be imprisoned in the Tower during the King's pleasure. He was made incapable of any office or employment in the commonwealth, and he was never to sit in Parliamen or come within the verge of the court. It is true that he was soon released from imprisonwas never suffered to present himself at court again. From falls no less grievous other men had risen, but for Bacon there was to be no re-covery. The hopes which buoyed him up in his hour of adversity were to have no fruition, and only rendered more pathetic his few re-

worst moral obliquity. Sir George Hastings who had been the channel of one bribe, testified that when he told the Lord Chancellor that, if questioned, he must admit it. Bacon's answer was, "If you do so I shall deny it upon oath." Another accusation was that he had given an opinion in favor of some claim of the Mas-ters in Chancery, for which he received £1,200, and with which he pretended that all the Judges agreed, an assertion which all the Judges denied. But even were the ples well founded that his decisions were never per-verted by the bribes which he received his condemnation would be just for countenancing and couniving at a method of administering justice that was rank with temptation, and subjected the bench to distrust and odium. Admitting the truth of his own declaration that while the censure was the justest censure passed in 200 years, yet he himself had been the justest Judge seen in England for fifty years, we can see no ground for extenuating or condoning his offence. For, in his piace of eminence, it was his business to set a right example and reform a pernicious system of procedure. No man, indeed, knew this better than Bacon himself. as is shown by the edifying precepts inculcated in his famous essay upon "Justice," and which itself embodied the substance of an address that the corrupt Lord Chancellor had delivered with much unction on installing a subordinate member of the judi-

About the justice of the sentence by which

ciary. If the remarkable admissions of Ellis and Spedding are rudely carried to their legitimate | well-worked medical and educational agencies me, we should infer that what was true in the Baconian philosophy was as old as Aristotle, and that what was new was worthless. Toward the conquests of observation and experiment in the domain of physical research, far less was contributed by the author of the "Advance-ment of Learning" than by his contemporaries, Harvey and Gallileo. "Of his peculiar system of philosophy." Mr. Spedding acknowledges, "we can make nothing;" and again he says: "Bacon failed to devise a practicable method for the discovery of the forms of nature." "That his method is impractica-ble." says Mr. Ellis, "cannot, I think, be denied, if we reflect not only that it onistic classes and conflicting interests unused never has produced any result, but to a complex machinery." And worse than the never has produced any result.

also that the process by which scientific truths laws themselves, in his opinion, is the approached the process by which scientific truths tion of them. Evidently he is a warm partisan of Lord Ripon's plan for making Englishmen of Lord Ripon's plan for making Englishmen and before the law, by giving nacon's 'Organum.'" Dean Church shows how he exemplified in his own work the very faults which he charged upon the School-men, and that his scientific knowledge was imperfect, not only absolutely, but in relation to his time Then, and before, there were men in England who understood far better than he the problems and methods of astronomy. He was not a mathematician, and utterly failed to see how indispensable are mathematics, not only to astronomy and navigation, but to physics and chemistry. It is sig-nificant that he took no notice of the invention

felicitous comparison, Dean Church has likened him to Columbus, for, indeed, he knew as little of the science to which he beckoned us as Co-lumbus knew of the New World, that he laid open to our gaze. He was a poet rather than a teacher, a prophet rather than a General. He kindled the enthusiasm which others were to translate into conquest. Cowley compared him to Moses surveying from Mount Pisgah the promised land; so Dr. Church is careful to qualify the analogy by reminding us that "it was but a distant survey, and that Newton was the Joshua who began to take possession of it." Doan Church dismisses curtly the hypothesis that would identify the author of the "Essays" with the writer of "Hamlet" and "Othello." "That is idle," he says. "Bacon could no more have written the plays than Shakespeare could have prophesied the victories of natural philosophy." It is possible, however, that the advocates of that strange theory will draw some comfort from the support indirectly and unconsciously afforded by this latest biographer to their main positions. Dr. Church can only to their main positions. Dr. Church can only account for Bacon's singular silence about Shakespeare by conceding that "it was the fashion, except among a set of clever but not always reputable people, to think the stage, as it was, below the notice of scholars and states-What a missile would the knowledge or even the suspicion that his rival was a playwright have proved in the grasp of Coke, who, as it was, scoffed at the incongruity of Bacon's nice scholarship, courtliness, and lively wit with the austere functions of the bench. But Dean Church has rendered a more efficient service to the ingenious propounders of the paradox in question, by going much further than any preceding biographer toward an-nihilating the fundamental and seemingly conclusive antithesis between Bacon, the philosopher, and Shakespeare, the dramatic poet, It, from his candid and careful discussion of the "Novum Organum," any clear and trenchant deduction may be drawn, it is that no such antithesis exists. For Bacon, it seems, was no philosopher at all, but a seer and a maker. weaver of gorgeous fancies, a dreamer splendid dreams, a fashioner of stately apho-The author of this sketch has brought out sharply another point which Miss Potts will not overlook, we imagine, in her next edition of the "Promus." Bacon was convinced that anything conveyed through so raw a medium as English could count on but a circumscribed and evanescent audience. He never rested till he gained, as he thought, a tenacious hold upon the future by the translation (with additions) of the "Advancement of Learnand the "Essays" into Latin, Here ing" he showed no lack of foresight, since the data of more correct prevision were tell that within three centuries his own vernacular would play for the whole habitable earth the rôle of universal language which the Roman tongue had filled in the relatively

and made them in love with knowledge. By a

A Parece Journalist.

discharged by the Latin would be inherited by

the Spanish rather than the English speech.

narrow Mediterranean world? On the con-trary, shrewd men at the beginning of the

One of the most curious books recently printed in the English language comes to us from Bombay. Gujardt and the Gujardtis, by BEHRÁMJI M. MALABÁRI, is a collection of social studies made in the Bombay Presidency by a Parses gentleman who, although he has never been out of India, has learned to write English with remarkable correctness, fluency, and vivacity. He has published a volume of poems in Gujarati, which he subsequently translated into English verse, and he has undertaken to reproduce the Hibbert Lectures in five Indian vernaculars, and he has already issued a Gujaráti version. His knowledge of the history and religious of India is attested by such European authorities as Prof. Max Müller and M. Darmesteter. He has also been a great traveller, within the bounds, that is to say, of the Indian empire, having traversed the penin-sula from Scinde to Assam, and from the Himalayse to Cape Comorin. His calling, however is that of a journalist. He has been for many newspapers printed in English, but written by natives, and addressed to that section of the Indian population which has learned the language of its conquerors. He is at present the editor of the Indian Speciator, a weekly journal published Bacon was condemned to suffering and dis-honor Dr. Church has no doubt whatever. at Bombay. His faculty for observation is ing. 'I say, mother strikingly demonstrated in the sketches of Rama, what is it?'" men and manners collected in the book before us. In these essays he shows himself at once reporter and critic, for, while he describes a scene or recounts a story with a great deal of eleverness, he is careful to deduce the lessons

which he thinks suggested by the facts.

Mr. Malabári learned English, it seems, from the missionaries, who failed, however, in the attempt to make him a Christian. For that matter, what propagandist, Catholic or Protestant, can boast of having converted an educated Parsee? In this pupil there was at least no want of curiosity, for after learning much about the doctrines of Christianity. he studied Hinduism, and then Islamism. only to adopt at last an advanced form of Zoroasterism, as was, perhaps, to be expected from one who can point, as he informs us, to "the bones of a hundred ancestors bleaching in the awful chasms of the Towers of Silence." Of religion, however, we hear little in these essays, except so far sa it is interwoven with the texture of Indian customs and creates the innumerable and probably insuperable obstacles to cordial relations and genuine sympa-thy between the English administrators and the subject population. On the subject of these relations Mr. Malabari discourses with notable penetration, candor, and impartiality. He ac-knowledges the great superiority of the British method of government over the preceding native régimes in respect of security and educational opportunities. Speaking of the Western Presidency in particular, he says: "Enlightened and equitable administration of justice, wise schemes of municipal improvementthese are all tangible reforms, and have a leavening tendency on the almost deadened national conscience." But while he recognizes the fundamental condition of social well-being in the fact that the laboring and agricultural classes now have ample security for person and property, yet he doubts if they enjoy that progressive prosperity which is the true criterion of a settled and enlightened rule." It seems to him that "the English are dosing India with too much law. The laws are too many and too fine to be equitable in a community of mutually antagand natives equal before the law, by giving na-tive Judges jurisdiction over Englishmen.

In a chapter entitled " A Few Honest Growls." Mr. Malabári examines, in a good-natured way, certain grievances that are keenly resented by the class analogous to what in European countries would be designated as the gentry. "Coming to the middle class," he writes, "what strikes the observer most in this: the rising generation are given every facility and inducement for acquirement of a fairly liberal education. Now, such education naturally widens to physics and chemistry. It is significant that he took no notice of the invention of logarithms. He was not even a metaphysical or an exact reasoner on any subject. What was it, then, that, notwithstanding all these shortcomings, has given him a claim to the character of greatness? It was his imagination, his eloquence, his passion, his tremendous mastery of language, that launched the watchword of an intellectual revolution and uttered with irresjstible energy and auttered with irresjstible energy and authority the vague thoughts of bis age. He was not even a metaphysical parishs, but in ordinary social matters they are made to feel their inferiority the vague thoughts of bis age. He was not even a metaphysical disabilities, are withheld from the strict sense, a thinker, nor has he taught men how to think but by his transcendent the meaning and the proposition of the progressive in the prog their visions and gives play to their innate

is quite as much to blame as the Englishman for the maintenance of this barrier; that the laws of caste, which forbid the former to eat or drink with the latter, out him off from the one sure road to an Englishman's heart, that, namely, which runs through his stomach. But Mr. Malabari thinks that the repelling effects of caste have been exaggerated. "One does not see," he says, "what caste has to do directly with the absence of cordiality between natives and Europeans. English society, let us, by the way, bear in mind, is not free from caste prejudices." He concurs with other writers in thinking that the present unsocial state of things is partly due to the backwardness of female education among the natives. Notwithstanding some optimistic reports published in England, the progress made in this direction is, he avers, in reality not much to speak of. Moreover. "though it is devoutly to be wished that the woman in India soon came up to the level of man, I despair of any improvement in the relation be-tween the two races from more social causes. For real and lasting good we must look to the political advancement of the people of India. The Englishman will never care for the Hindu unless he knows him to be his equal."
As it is, the native even of good birth, thorough education, and high station is looked down upon as an inferior. "No wonder, then, that, on the social platform, too, the European re-sents difference of opinion on the part of the native, discounts candor, and lays a premium on servility." By way of illustrating the insuits to which Indian gentlemen are incessant ly subjected at the hands of British boors, and which naturally rankle in the minds of men whose rank and title assure to them a species of reverence from the masses of the people, Mr. Malabari relates an incident of which he was lately an eye witness, He was running down by train, it seems, to Surat, and happened to have, for companions tinguished local magnate, one Meer Gulam Baba Khan, who was attended by his secretary. "Now, it so happened that the Englishman, not knowing Meer Gulam, went to sleep with his boots in Meer Gulam's lap; the Meer, unwilling to provoke a quarrel, quietty moved away from under the insulting encumbrance. The Euro-pean hereupon accused him of having disturbed his rest, and fired off a volley of earsplitting abuses. The poor Meer held his tongue, though I could see, from the working of his face, that his blood was But the Englishman, thus emboldened, took the Meer by the arm and attempted to push him out of the carriage. Here I interfered, and, after a good deal of explanation, I got the Englishman to desist from annoying the nobleman The man went to sleep again, muttering, 'I don't care a hang who he ia.' I hinted to the Meer that he might have met the buily with more spirit, but he mildly replied in Hindustant. 'We have had our day; these people have their day now, you see.' After this philosophi remark we dropped the unpleasant subject. and became very fast friends for the day, exchanging some fine Oriental compliments at parting."

Every phase of life in the native community seventeenth century would see good ground for thinking that the catholic function so long is here depicted, the author seeming almost as much at home with Hindu and Moslem as with Parsi. All of the sketches are crisp and taking. and some of them are enlivened with real humor. Among the latter may be mentioned the portrait of a village barber, the description of a Hindu marriage, the study of the Marwari or Gujaráti money lender, and a scene in a police court. These however are too lone. police court. These, however, are too long to quote, and we must content ourselves with exemplifying the writer's lighter manner by some glimpses of his visit to the once busy but

now decayed town of Broach.
"Iwent a-marketing here," he tells us, "once upon a day in the merry month of May. Approaching a dairy shop and seeing a pot of boiling milk, I asked the woman sitting there how much she would take for a ser labout a pound) of her milk. She glared upon me in snawer, got up from her crouching posture-I could see she was a short woman, with a shorter petticoat and a shorter temper still-she got up, I say, and asked in gasping tones: Is it asking for the milk you are after? And asking me? Aren't you ashamed? Ask my this.' Her this, I saw, was her old man, sitting in the inmost recesses of the shop." It appears that a Hindu woman will "die rather than address or speak of her husband by his name; she will say, 'I say,' or 'my this.' If they are an olderly pair the wife will describe her husband as 'father of my' (naming her eldest born). The husband does Indian Speciator, a weekly journal published those old creatures chatting costly of an even-at Bombay. His faculty for observation is ing. 'I say, mother of Rama.' 'Yes, father of

According to Mr. Malabari one of the most noticeable sights in the streets of Broach and other Gujaráti towns are the close family relations subsisting between the cart driver and his bullock. The animal is coaxed embraced lashed, and imprecated by turns. "Go on, bullock of my heart, go on, thy mother-in-law's darling." "Will you go or not, you lazy widower, you son of a widow?" These are the sounds the car continually catches, interspersed with whacking, twisting of tails, gouging of flesh, &c. The vituperative phrase selected by the bullock driver recalls the deplorable position of widows in Hindu society. Of course suttee has been abolished, and the British Government sanctions remarriage, but casto will not tolerate it. and under its blighting influence the widow becomes almost as much an outcast as the leper. "Her look." the author tells us. "is inauspicious, her touch poliution. Despised, neglected, and often betrayed by the wolves of society, her life becomes a burden, and she has society, her life becomes a burden, and she has nothing for it but to abandon her womanhood to impure customs or to drag on her miserable solitary sojourn to the bitter end." Apropos of the woes of widows Mr. Malabari refers to a case of infanticide which recently occurred at Jetpur. "A high-casts widow long suspected by the police and closely watched gives birth to a child. The newcomer's mouth is immediately stuffed with hot kitchen ashes. Thus religiously disposed of and thrust into a basket of rubbish, the loving grandmother deposite the child in the nearest river." Of course, when the author dwells on the wretched lot of Hindu widows, he is thinking of the women left childless by their husbands. The widow with children, and especially if these are grown-up boys, is not so utterly at the mercy of caste and custom.

It is a pity that "Gujarát and the Gujarátis" has not been brought within the reach of American readers. Nowhere else is it possible to gain so distinct a conception of the modes of thought, points of view usages, and manners of the Indian community. No Englishman could get so close to the livea of the people. As to the author's mastery of the English language, that, we opine, is plain enough from the specimens we have given. There is many an American newspaper less correctly written than the Indian. Speciator, from which several of these skotches are reprinted; and there is probably not a British scholar living who could use any of the Indian vernaculars with the case and idiomatic precision displayed by Mr. Malabári in dealing with the English tongue. nothing for it but to abandon her womanhood

Facts About American Newspapers.

New daily newspapers were established in the United States last year at the rate of one new newspaper every three days. The increase of 348 daily newspapers carried the total for the United States and territories up to 1.178. During the same period the number of periodicals of all sorts, daily, semi-weekly, weekly, monthly, and quarterly, grew from 11,186 to 12.661. About five-sevenths of all the periodicals published in the country are weekly papers. The number of monthlies exceeds the number of dailies by nearly three hundred. These figures are derived from the latest edition of the American Necespaper Directory, just now issued by George P. Rowell & Co.

PORTRY OF THE PERIOD. Little Gtan.

From the Current. Out of the focal and forement fire; Out of the hospital's walls as dire; fmitten of grapeshot and gangren (Eighteenth battle soi he sixteen) frectre, anch as you seldom see, Little diffin of Tomestee.

"Take him and welcome," the surgeons said;
"Little lie doctor can help the dead!"
flowe took him, and brought him where
The balm was event in the summer air,
And we laid him down on a wholesome bod-Utter Lazarus, helt to head! We watched the struggle with hated breath-

And did not; nay, more in Death's despite The origined skeleton learned to write; Dear McMar," at first, of course, and then Lear (hydriss," inquiring about the mea. Captain's enewer; "Of eighty-five fills and I are left alive!"

Word of gloom from the war one day: Johnston is pressed at the front," they say. L'ttle diffin was up and sway: A tear—his first—as he bade good-by, Dimmed the gilm of his steel-blue eye. I'll write, if spared!" There was news of the steel of diffin—he did not write. I sometimes fancy that were I King Of the princely Knights of the Golden Ring. With the song of the minstrel in mine ser, And the tender legend that trembles nere, I would give the best on his bended knee, The Whitest soul of my ohlvairy, For Little Giffin of Tennessee!

The Soul of a Flower in the Thought of Child. From the Youth's Companion.

The soul of a white clematic am I.
Passing, the maiden that I loved beheld ma.
To lose my life in hera, I know not why,
Her gase compelled me.

What could I doy I was but a small flower, Root-bound. But her sweet eyes Drew me. I loved her; and love gave me power To rice, and rice. TIT.

III.
To follow thee, I scaled the castle wall,
And leapt the bridgeless most. To follow thee
I climb'd the cliff, and did not fear to fall
Down from the windy keep. The grassy less,
Where I was been, beneath me sunt; and small
And smaller grow the farm, the field, the tree,
I left long since to find thy seasirt hall.
I listen'd, and I beard the curlews call,
And the hourse murmuring of the great salt sea;
I lonk'd, and saw they leaning from a tall
Ethereal tower, above the world and ine.
I knew that I was near thee. That was all
I cared to be.

Love help'd me upward thro' the patient year.
I rose and rose, and still I had no fear:
Tho', as I climb'd. the cragpy gien deep down
Glean'd with my dropping blossoms thickly strown,
Nor did the roaming winds and rains torbear
To leave me of to 'erthrown.

One happy morn, in at our lattice peeping.
I saw thee sleeping:
And tapp'd, and tapp'd, till thou, with shy amassement,
Didat wake, and listen, and fling wide the casement.
And io! I faced thoe
Trembling all over, faint at having found thee.
Thou digat lean o'er me, and mine arms went round thee,
And I embraced thee!

Ciapping thy hands for gladness, thou didst cry,
"What, is it thou?
"What, is it thou?
Natcap, how couldst thou dare to climb so high?
Look down below.
Think, hadst thou fallen!" "Many a fall had I."
Laughing I answer'd; and made haste to show
Where, hanging halfway down the castle wall,
My blossoms treinhied over an abves.
And dropy'd and tropy'd; and, "Thus do blossoms fall,"
I laugh'd, "like kiss on hiss."

VII. Then didet then understand me, child, at last, And thou didet know me then by my true name. Into thy soul, thro' thy awest eyes, I pass'd, And mine own soul a thought of thine became,

VIII.

___ Our Kind of Man.

Our Kind of Man.

From the Indianapolis Journal,
The kind of a man for you and me!
He faces the world unfilmingly
And amite, as long as the wrong resists,
With a Righthied faith and for elike fists;
He lives the life he is preaching of,
And loves where most is the need of love.
His veice is clear to the deaf man's sars,
And lie face sublime through the blind man's tears;
The light sitins out where the clouds were dim,
And the widow's prayer goes up for bim.
The latch is clicked at the hovel door,
And the sick man sees the sen once more,
And out o'er the barren field he sees
Springing blossoms and waving trees,
Feeling, as only the dying may.
That tind's own servant has come that way,
Smoothing the path as it still winds on
Through the golden gate where his loved have gone.
The kind of a man for me and you.

Through the golden gate where his loved have gone
The kind of a man for me and you,
He was ilitle of worth we deHe credits (nil. and shides in treat
That time will teach us how more is just.
He walks abroad and meets all kinda
Of pherolous and meets all kinda
Of pherolous and meets all kinda
Of the double shad ready minds.
And, knowing this, as we arrasp his hand,
We are surely coming to understand!
He looks on sin with pitving eyes—
Elen as the Lord, since Paradise—
Elen as the Lord, since Paradise—
Elen as the Lord, since Paradise—
And the could we read, though our sins should glow
As reariest they should be white as snow!
And teching still, wish a grief half glad
That the had are as good as the good are bad,
He strikes etraight out for the Right—and he
Is the kind of a man for you and me!

JANKS WHITCOME ELLEY

JANES WHITCOMS RILEY.

Ho! for the Kankakee!

From the Manhattan.

Ho! for the marshos, green with spring.
Where the bitterns croak and the plovers pipe.
Where the saunt old heron spreads his wing
Above the maint of the rail and snipe;
For my gun is clean and my rod's in trim,
And the old, wild longing is roused in me;
Ho! for the base pools, cool and dim—
Ho! for the swales of the Kankakee!

Is there other joy like the joy of a man
Free for a season with rod and gun,
With the sen to tan and the winds to fan,
And the waters to jul, and never a one
Of use cares of life to follow him.
Or to shadow his mind while he wanders free?
Ho; for the currents, slow and dus!
Ho; for the fens of the Kankakee!

A hut hy the river, a light cance.
My rod and my gun and a sennight fair—
A wind from the south and the wild foul due
Be unine! All's well! Comes never a care.
A strain of the savare fires my blood,
And the zest of freedom is keen in me;
He! for the marsh and the flield flood,
Ho! for the tarns of the Kankakee!

Give me to stand where the swift currents rush. With my rod all astrain and a base coming in the common standard with the brown smps sinch And my gun's audien flashes and resonant din; for I'm tired at the desk and itsed of the town, And I long to be out, and I long to be free; their for the marsh, with the birds whiring down! Hot for the pools of the Kankakee!

MAURICE THOMPSON. The Mar Queen. Prom the Chicago Daily News.

If you're waking, call me early—
call me early, husband dear,
For at haif past eight, as sure as fata,
The furniture car "il be here.
I have got the carpets nicely cleaned,
And the crockery stowed away—
I can hardly wait for the joyous date
Whan I'm to be Queen of the May.

I never have moved before, husband,
And I never may move again;
But around I'll stand, with a broom in my hand,
And bose times mover men,
And bose times mover men,
And they'll have to follow my every whim,
Or else not get their pay,
And they darren't be cross to their female bose
When I am Queen of the May. You may get your meals down town, husband, And sleep down town at night— To the thrift wife, whom moving is rife. A husband's an irksome sight. But be sure to sell me sarly On this great, eventful day. When I reign supreme over man and team, as the mover's Queen of the May.

Lamost of a Rejected Lover.

From the News Letter.

The girls are all a fleeting show
For man's delusion given;
Their amilies of joy or tears of woe
Deceifful come, deceifful go;
There's not one true—by heaven! They're false and light, and can assume From early morn till even. From early morn till even.

Found love; hid hope arise and bloom
Within man's breast, then seal his door
And all hope blight—by heaven!

Their moods are like a stormy day, All clouds, when tempest driven By jesions fancies, they will sway And make your life a troubled way Until you long for heaven.

From the Radical Review.

The synies say that when the world began, A woman came to make it warm for man; While poets, ranging brighter fields of thought, Sing only of the bleesings that she brought. Wherein is truth? The misery of doust lias sapped my soul, and compassed me about, For if, as sweet voiced poets off recite. She shares our griefs and doubles our delight, Coming it angel's form to soothe our pain, Why should she plead for equity in vain? It great-bouled woman, tender, thoughtful, just, University of the rights we now intrust to meaning such ? In very south, twosid seem 7 to meaning such ? In very south, twosid seem 7 to meaning such ? In very south, twosid seem 7 to the first that it may song they've sume. Man stands the black of lagrate yet unhung.

A Stery. From the Commercial Gasette. He loved her. she knew it. She distilled him. What then I had been to marry him again and again. She refused, He grew marry. He left in a pet. He told her he wished that they never had met. She married apather. Pile we happy. But he had not he wish a west over an inch had not a sea. He returned other hand pade as an inchested was dead.

M. R. MACREATE.

THE METHODIST EPISCOPAL CHURCH. CURIOUS PRATURES OF ACTUAL LIFE to Mombers, Government, Ministry, and ers-Letter to all American Editors.

From the Christian Advocate.

One thing is obvious to all acquainted with Methodism. The daily and weekly press of this country find in our peculiar terms, phrases, and usages stumbling blocks which occasion many errors. These mistakes, to Methodists, often seem ludicrous, and greatly diminish the value of the service to the public which the press desires to render.

One of the chief daily papers in this country, not long since, in an appreciatory editorial on Methodism, complained of inability to understand its peculiarities, and said that the system is not only units all others, but like Paul's episties. hard to be understood.

I propose to give a clear explanation of our peculiarities.

The Methodist Episcopal Church includes all its mambers throughout the world—not all Methodists, but all members of this particular Church. These members are connected with local societies or churches. Every such society is a local branch of the Methodist Episcopal Denomination." Connection." Communion." or Church." The members of the Church are those who have been duly admitted to it after alx months, probation. The members cannot be expelied without trial and conviction, but the probationers can be dropped at any time if their conduct is not approved. The probationers have all the privileges of members in the sacraments, meetings, and care of pastor, but have no rights. The officers of the local church are: the preachers, and all proachers belonging to a Conterence who may have their residence within the bounds of a local church. The class leaders have charge of a certain number of members and probationers, local preachers, and all proachers belonging to a Conterence who may have their residence within the bounds of a local church. The class leaders have charge of a certain number of members and the state of the state of the support of preachers are shall be accounted to the church property and keep it in repair. Two-thirds of them allows the products and their state of health if sick and poor: give advice about the work of the support of preachers are

mends preachers to the annual Conferences for admission on trial.

The preacher on trial must travel two years under the sanction of the Conference before he can be received into the annual Conference. He can be dropped at any time, and then becomes a local preacher, such as he was before. In two years he may be received. If received, he is ordained deacon. At the end of two years more he is ordained edeer. This gives him the same relation to our ministry that the priest in the Protestant Episcopal Church, the pressyler in the Pressylerian, or the ordained minister among the Baptists or Congregationalists sustains.

There are three conditions of the traveiling ministry: The effective; this is a minister who must have an appointment. No Bishop can adjourn an annual Conference without giving every effective minister an appointment. The supernumerary: he is declared by yote to be temporasily unable to perform effective work. The superannusted is one who is nermanently worn outsind disabled for the work of a traveiling minister. He may be still able to do many things, like Prof. M. C. White of Yale College, who holds such a relation, or Dr. S. S. Strong of Saratoga, but he cannot take an appointment. These three, the effective, the supernumerary, the superannusted, compose the annual Conference. Members of annual Conferences may become disconnected with them by voluntarily locating, by being located for inefficiency, by withdrawing from the Church, by being expelled from the Church for heresy or for immorrality, or by being deposed from the ministry for misconduct. The annual Conferences have no power to make law; they can only transact business according to law.

Two specials, or by Certs.

TWO SPECIAL OFFICERS.

The Bishop is an Elder, made Bishop by "the election of the general Conference and the laying on of the hands of three Bishops, or at least one Bishops about two Elders." In case all the Bishops should die, be expelled, or secede, the Elders, or any three of them, instructed by the general Conference, could ordain a Bishop. The Bishops preside in the annual Conferences divide the annual conferences into disgeneral Conference, could ordain a Bishop. The Bishops preside in the annual Conferences, divide the annual conferences, divide the annual conferences, divide the annual conferences into districts, and appoint a presiding Elder over each and fix the appointments of the breachers, allowing none, except in certain cases made and provided, to remain more than three years in six in the same appointment. They decide all law questions in the annual conference, subject to an appeal to the general Conference, and travel at large through the connection overseeing its temporal and spiritual business. Twice a year the Bishops meet and make a plan for the time of meeting of the annual conferences, and designate which of their number shall preside at each conference. They also preside over the general Conference, but ander no circumstances can they vote, either in the general or annual Conference.

The Presiding Elder is the agent of the Bishop, in his absence, in the district over which the Bishop has given him charge. When the Conference assembles all the Presiding Elders meet with the Bishop in secret session, popularly called "the Cabinet." and advise with him concerning the appointments of the preachers. After hearing their judgment he takes the responsibility, and closes the Conference by reading the list of appointments, which he power can legally change without his consent, expressed or implied, unless the general Conference of the positions under its exclusive control.

THE GENERAL CONFIGURNET.

ence should elect a preacher to one of the positions under its exclusive control.

THE GENERAL CONFIGURICE.

This is the only law-making body in the Church. Originally all the ministers met and made laws. Since 1812 a delegated general Conference has met every four years, and has full power, under certain restrictions, called "restrictive rules." to make rules and regulations" for our Church.

It made, and can change or repeal, the whole Book of Discipline, except what is guarded by the restrictive rules. Those rules protect our "standards of doctrine," our "episcopney," and the "plan of our tilnerant general superintendency;" our "general rules." the right of ministers and members to trial if charged with heresy or moral guilt, and the funds of the Book Concern, and a fund called the charter fund." In certain cases the whole Church may be consulted, and can empower the general Conference to make changes in the restrictive rules, except in that which guards doctrine. Previous to 1872 the whole power was in the hands of ministers. At that time, they contain the charter of an annual Conference, and two lay delegates for overy annual Conference large enough to have more than one ministerial delegate.

Besides making laws and hearing appeals on points of law, the general Conference elects Bishops, appoints fraternal delegates to corresponding boddes, elects all official editors, managers of publishing houses, missionary secretaries, and secretaries of all denominational institutions.

Mintakes Most Frequently Made.

MISTARES MOST PREQUENTLY MADE.

MISTAKES MOST FREQUENTLY MADE.

Among these is, spenking of trustees, class-leaders, or stowards as dancons. In Brooklyn a trustee foreibly ejected a disturber. A lawsuid strustee for him as deacon. Congregationalists and Baptists have lay deacons. Among Roman Catholies. Protestant Episcopalians, and Methodist Episcopalians, the deacon is the inferior order of the ministry.

Our Bishops are sometimes spoken of as Right lieverend. This is only title is Bishop. They claim and have no prelatical power. It is an equal mistake to speak of their diocesses. They have none. But, though they are hypothetically assumed to live in some one relace, they go from Conference to Conference, seldom visiting any one more than twice in twolve or fourteen years, though in emergencies they may do so oftener.

To speak of one Bishop as "the successor" of another is also erroneous. They are added to the list; in that sense they are successors just as the present members of an annual Conference are the successors of those that formerly belonged to it, but not in the sense that Bishop Potter, Sr., is the successor of Bishop Onderdonk in the Diocese of New York.

Again, when one of our lishops was present on the occasion of receiving a large number into the currch, he was spoken of as conjirming the candidates. We have no such rite. It is possible for our Bishops to resign their affice and resume their connection with an annual Conference. Buch was the case with the late bishop Hamiliae. Their danity is as great, their affice and resume their connection with an annual Conference. Buch was the case with the late.

He Kindly Explained. From the Pittsburgh Chronista

From the Pittsburgh Chronists.

A magro was recently seated on a rail funce in Artanasa intently locking at the telegraph whee. A gentleman passing said:

"Watching the wires!"

"ye, sah."

"Watting to see a message go kr, bey !"

The negro milled and said. "Tee tah."

The gentleman kindly tole him these measures were in visible, and explained the working of the cooking empire to him at length. Concluding he said:

"Now you know something about it."

"Yes, sah,"

"What do you work at !"

"I'm a telegraph operator at the Basel Switch canton, sah."

He Couldn's Patt.

THE PARTY AS From the Wall Street House. A New York drummer the other day ran tross a retail procer to this State who had been to the miness and in his same store for thirty-loss continu-

before a relail procer in this same store for thirty-four consistions and is ine same store for thirty-four consistions when year.

And didn't you ever fail ?" asked the drummer.

"How usuff !?"

"Prhaps they can; but whom a fellow can't get croffs for over 570 before they draw on him I don't see the object in shutting up shop.

"And didn't you take advantage of the same ?"

"And didn't you take advantage of the same ?"

"And didn't you take advantage of the same ?"

"And didn't you take advantage of the same ?"

"And didn't you take advantage of the same ?"

"And didn't you take advantage of the same ?"

"And didn't you take advantage of the same ?"

"And didn't you take advantage of the same ?"

"And didn't you wantage of the same ?"

"And didn't you wantage of the same ?"

"Never Rever in the same right over me, no broken comes within ten feet of my walls, and the only evelous we ever had minead me by forty roft. I had you stranger, when I thut of how homeout I've been chilged to be, it inakes me shudder."

Col. Cloots as a Modern Miracle Worker and Humbur.

Prom the Poll Mail Gasette, April 31.

During his recent stay in Nice, Ool. Olec's awarts, he was the mean of effecting a very remarkable cure on the person of Frincess W., a linease likely had been paralyzed in her right arm and leg for seven-teen year. Ool. Olect, in the course of fifteen missisted, was able to restors to her the perfect use of both limbs, on which physicians had no four experimented in valu. Of these effici, however, Ool. Olec's insides but small see exceptionally affect in this impact, timber several new exceptionally affect in this impact, timber several new exceptionally affect in this impact, timber several new to the right way about it. The Ostonal value of experience on his part or to the uncompromising nature of the human material on whom he tried his newly-acquired art, the experiments so far have not proved successful.

Col. Olecti thefore he left India enjoyed another remarkable experience in the shape of a visit from a Mahadma. It was at Lanore, when he was in his tent at night, that he was visited by the sage in question in propria persons. His recognized the person in a mement, and they entered at once into a lively conversation, as the close of which the Mahatma said: "You was recognized to the rest years of the server of the thing to take to Sunnet as a measure from make with the Mahatma send; "You we come to the his right hand, and there gradually grow into substance, precipitated as it were out of the him att, a letter written in English characters, enfolded in Chinese silk, and addressed to Mr. Sinnet. From the Pall Hall Gasette, April 21.

A Turk tah Horse Seller.

From the Boston Commercial Sullatin.

The owner was called for, and a atrapping fellow about 20 years of age approached. He was attrict in the Turkish costiums, consisting of a short jacket, blue vest suchroldered and covered with bell-buttons, bargy breeches, vellow sash, sonatkin boots, and red fee; his hair was short, face dark, wish bright, gleaning eyes and a flerce mustache. He was above the medium size, and withat a picanati-looking fellow.

"Now, my son," and the Captain," how much do rea ask for the horse ?"

Making a salasin, the Kurl answered:

"Master, if thy servant hath found favor in thine eyes, thou shalt have the horse for two hundred sequins for the brate, when I will sell my beautiful beast for one hundred."

"You sak too much, my son," said the Captain.
"Thou seest, O Francistani, that my horse is swift as an arrow from the how, and that he apringeth like an an arrow from the how, and that he apringeth like an an arrow from the how, and that he apringeth like an an arrow from the how, and that he apringeth like an an arrow from the how, and that he apringeth like an an arrow from the how, and that he apringeth like an an arrow from the how, and that he apringeth like an an arrow from the how, and that he apringeth like an an arrow from the how, and that he apringeth like an an arrow from the how and that he apringeth like and fifty sequins."

"You was too much."

"Weil, pienes tied, thou wilt buy him for one hundred with the full season when for eighty sequins the act being and fifty sequins."

"Now, may dogs defle thy grave, thou robber "shouted the fellow who sported the blue gabardine and yellow alippera. "Woullist thou cheat the atranger within our gates, when for eighty sequins he can buy my beast, the pride of hassors, instead of mounting thy old camel, which is aft for nothing but lepses to rick with the fullass of Francistan thereon for thy horse," and the should thus revile him? Say eighty, and we shall rejoice."

"You I will give thes twenty."

"Fifty sequ

"He is of the children of Araby; but still thou mayor

have him for forty."
"Twenty, or we shall depart in peace."
"In Allah's name, say thirty." "Twenty, or we sum."
In Allah's name, say thirty."
"In Allah's name, say thirty."
"No.!!
"Well, thou shalt have him for twenty; but be kied to
"Well, thou shalt have him for twenty; but be kied to
Sellin, for he is a good horse, and loves not beating."

Another Sort of a Bank. From the Detroit Free Press.

Yesterday afternoon an officer patrolling Griewold rirest chierred a stranger closely seaming the various buildings, as if measuring their disassesses with his eve, and finally inquired if he was looking for any particular number.

"I'm a-hooking for a hank," was the reply.

"Well, there's half a dozen on the street,"
"Yes, I see, but I shi't quite estimed. I've turned over a new leaf, and am going to start a bank account. Here's 21 I'm going to put it as a nest egg.

"Well, I guess it will be safe with any of them."

"Main's oo, but I'm kinder minded. If I bank with a four-story building like enough a cyclone will come any of the two-story foliers mable they'll reach with any of the two-story foliers mable they'll reach with any of the two-story foliers mable they'll reach with any of the two-story foliers mable they'll reach with any of the two-story foliers mable they'll reach with a large of the first officer with him in a state of doubt, but two hopes happy drunk.

"Have you got over your doubt?" asked the blue cost, as he kindly collared him.

"Whas you mean!"

Investigating the Came.

From the St. Louis Post-Dispatch.

Some time ago a party of St. Louis gantlemen departed for liot sprints, Ark, for a season of rest and releasion. At least two of them had overwerked theinselves in an official capacity in putting down gamiling and otherwise purifying the moral atmosphere of strangested that they was a purifying the moral atmosphere of strangested that they was a fire the sound a transparent which they brodynade such a crusule at house. A couple of Arkaness gentlemen were appealed to, and that same evening the first lesson was given to the lamies. Everybody had plenty of money and a theoretical knowledge of the same, and during the rest two lours, as the st. Louis party expected, cause 540 had passed from Arkaness for Missouri. Then a tendollar vot was passed out into a jack pet and everybody of course came in. One of the St. Louis officials who sat next the dealer opened his hand and beheld three beautiful queens. He dropped 500 worth of blue chips into the pot, "just," as the remarked, "as a starter." Its neighbor, another \$50 worth of blue chips into the pot, "just," as the remarked, "as a starter." Its neighbor, another \$50 worth of blue chips into the pot, "just," as the remarked, "as a starter." Its neighbor, another \$50 worth of blue chips into the pot, "just," as the remarked, "as a starter." Its neighbor, another \$50 worth of blue chips into the pot, "with the starter," the man with the three queens man stayed once increased the starter was the starter and the starter and the starter and the starter and the starter. The more for another hundred. Arkaness sent it up a hundred more, and the three queens man stayed once increased the starter and the three decens man stayed once increased the starter and th

Dog Trains to Idaho.

From the San Francisco Caronicis.

During the day of my arrival I saw a few men awasting under the infor of pulling two sacks of flour our attention of the sacks of flour and a tongered and the several dog trains. These dog trains are annu-ing, if not admirable, as a means of transporting freight. They are made up of Indian dogs, collies, mongreis serus yelpers. Newfoundlands, and mastifa, with now and then a buildor. The driver tree behind and argest home on with snowballs, now and then abeling it necessary to go forward and make a lary our work up to his collar by giving him the hight of a packing rope. From brute: Praisably it is his only hits of any kind for many hours. I asked one dog-team man what he fed to his dogs and he said:

"Takew and Indian meal."

"Are they trained?"

"No; we pick up all sorts of dogs and work them in year soon by putting a good dog on the lead."

"No todge is a the lankest fools in the work, while they is the agactousert animals. Why, when them down near shout put their tee rails of commune a steep hill, they have out their delight when I so my no a steep hill, they have out their delight when I so my no a steep hill, they have out their delight when I so my no a steep hill, they have out their delight when I so my no a steep hill, they have out their delight when I so my no a steep hill, they have not their delight when I so my no a steep hill, they have not their delight when I so my no a steep hill, they have not their delight when I so my no a steep hill, they have not their delight when I so my no a steep hill.

The merchants say the dog teams spoil goods like the mischest. They are all the time tipping them over any rolling them around. From the San Francisco Chronicis.

From the San Francisco Chronicie.

A cargo of human freight left France the other day. Sach year one of the scored impresent of prisonarisis the six central penticulturies where women considerate services of gother days are serving their time to ase far voluntaces to go to New Calcidonia as wives for convicts serving out sentences in that penal colony. Fifty women who answered this appeal were shipped the other day from Borriests, and when they arrive at New Calcidonia they will be divided between the two reingious establishments, one at Noumea and the other at Bourail. The convicts of the first class—that is, those who have distinguished thamselves by good conduct and who are accordingly to be rewarded by land grants—are informed of the arrival of the women. Those who are unmarried, or who are widowers and desire to get macriesi, no Rouncus or to identical, where they are all aveid to make their chird among the women. Of course they are not forced the men who select them do not please them. The authorities introduce the men and women to each other and such them to act as they please.

During the last century a more rapid and more curious agreem was in force. When the women arrived they, with the men, were drawn up to lines their services are was in force. When the women arrived they, with the inen, were drawn up to lines their men and women of a man was called and then the name of a man was called and then the name of a woman, and when the list had been called over the complete thus paired were at once married.

Why be Bide's. From the Detroit Free Press.

"Did you notice what a boor that man we who set heat to you?" which one budy if suction as the pair suspend of a Woodward evanual car the other by. "Why, be there is not be the budy in the success of the success of the budy in the success of the